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THE SAINT ENTERED INTO PEACE :

A

# S E R M O N

Occasioned by the DEATH of the

Rev. Mr THOMAS ADAMS,

Who departed this Life at *Radberow, Gloucestershire,*  
*August 10, 1770,*

In the FIFTY SECOND Year of his Age.

Preached at the Tabernacle near *Moorfields,*  
LONDON,

On SUNDAY, *August 26, 1770.*

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By the Rev. TORIAL JOSS.

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L O N D O N :

Printed by J. and W. OLIVER, in *Bartholemew-Close* ;  
and Sold by G. KEITH, in *Gracechurch-street* ;  
E. and C. DILLY, in the *Poultry* ;  
J. GURNEY, in *Holborn* ; and  
T. MATHEWS, in the *Strand*.

M DCC LXX.

[Price SIXPENCE]

THE SAINT EMILIO TRADING CO.

FERMON

MR. THOMAS ADAMS



To the Reverend Mr WHITEFIELD's  
Congregations assembling at the Taber-  
nacle near Moorfields, and at the Chapel  
in Tottenham-Court-Road, London.

MY DEAR BRETHREN,

**A**T the desire of the two Sisters and other  
Relations of our dearly beloved Brother, I  
was prevailed upon to preach a Sermon on this  
mournful occasion. It is a loss, a loss to be  
greatly lamented, that so many useful and faith-  
ful labourers of various denominations are re-  
moved out of the harvest when it is so great.  
We ought to be at all times resigned to the will  
of GOD, but we are to be humbly and duly af-  
fected with so great a loss, and earnestly to pray  
that GOD may raise up others who may be faith-  
ful labourers in his vineyard.

Many of you have lost a spiritual guide; and  
the LORD's vineyard hath lost a faithful la-  
bourer: Mrs ADA hath lost an affectionate  
husband: His relations have lost a father, a  
brother, a faithful friend. Our dear and much  
honoured the Rev. Mr WHITEFIELD hath lost a  
most faithful and humble preacher of the gospel.  
And permit me to say, that I have lost a bro-  
ther, beloved and dear to me as my own soul.

O,

## DEDICATION.

*O, what must poor Rodberow feel? and what must Dursley, Castlecoom and Chippenham feel at the loss of so faithful and laborious a preacher?—Bristol, thou wilt never see our brother ADAMS more till JESUS comes in the clouds. He hath gained the happy shore. His long-wished desire is now accomplished. He now beholds with open face that JESUS, whom, though unseen, he fervently preached and sincerely loved.*

*Brethren, I beg your prayers at the throne of grace. Whatever benefit you may receive by reading this Sermon, give JESUS all the glory; and let all the defects in it be imputed to me. That the gracious Redeemer may greatly bless the reading of it to all your souls, that your faith may be strengthened and your hope confirmed in JESUS, and that you may be increased with all the graces of the Spirit, is the earnest prayer and hearty desire of him who is sincerely,*

*Your friend and servant*

*in the gospel of JESUS,*

London,  
Sept. 29, 1770.

Torial Jos.



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ISAIAH LVII. 2.

*He shall enter into Peace.*

**W**E have the character of the person of whom my text speaks, in the first verse of this chapter, namely, The righteous ; and it is said, that *he perisheth, and no man layeth it to heart* : And we are told by the prophet, inspired by the Holy Ghost, that *he shall enter into peace.*

The prophet begins this chapter with a lamentation, that the righteous and merciful men were taken away, none considering that the righteous are taken away from the evil to come : And at the end of the former chapter the prophet laments the destruction or captivity that was coming upon the Jewish nation, and seems to charge their destruction upon their teachers : *The watchmen were blind : They were all ignorant, they*

B

*were*



2    *A SERMON occasioned by the Death of  
were all dumb dogs, they cannot bark, sleeping,  
lying down, loving to slumber. Yea, they  
were greedy dogs, who can never have enough,  
although they neglected the flock : And this  
is commonly the case, for they who earnest-  
ly seek after the fleece, are often careless  
about the sheep, or the precious souls of  
the flock. The prophet declares them to be  
shepherds who cannot understand : They all look  
to their own way, every one for his gain,  
from his quarter. This is what their hearts  
were set upon.*

The prophets of the Lord ought to lift  
up their voices like a trumpet, to shew the  
house of *Israel* their transgressions ; but those  
mentioned in the former chapter were not  
concerned about these things. *They looked  
for their gain : They were all for themselves,  
and minded only their own interest, and  
were guilty of the great sin of drunkenness.  
Come ye, say they, I will fetch wine, and we  
will fill ourselves with strong drink, and to-  
morrow shall be as this day, and much more  
abundant.* This is not only the language of  
those false prophets, but of every Atheist in  
the world, of every man who lives without  
God

**GOD** : He says within himself, that no evil shall befall him, notwithstanding the word of **GOD** says, *The wages of sin is death*, and the preacher faithfully declares this to him.

*The righteous man perisheth, and no man layeth it to heart.* The time is come when they are taken out of this world, and taken home to their Father's house, and none take notice of it, or are troubled at it, as a token of approaching judgment. This is a sign of great hardness of heart and stupidity. When **GOD** calls the righteous man out of this world, he designs that he shall not see the evil that is coming upon the ungodly. *The wicked is driven away in his wickedness, but the righteous hath hope in his death,* Prov. xiv. 32.

The righteous man being effectually called, and being a partaker of the salvation of **GOD** through **JESUS CHRIST**, is not dismayed at the approach of death : He meets the king of terrors with a becoming courage and calmness of spirit, and is able

A SERMON occasioned by the Death of

to say, *Now let thy servant depart in peace, for mine eyes have seen thy salvation*: For to the righteous man to live is CHRIST, that is, his business is to honour and enjoy CHRIST; but to die is gain, when he shall be brought to the immediate, constant and full enjoyment of him in heaven. *The righteous shall rest in their beds*; they shall rest in their graves till the resurrection.

Having only hinted at these things, I proceed to a more particular explication of the text, and I propose, by divine assistance,

I. To shew who the righteous man is, and how he came to be such.

II. To shew, that there is a place of rest and peace prepared for the righteous man; *He shall enter into peace*.

III. To shew wherein it may be said that the righteous man's departure out of this world, and entering into peace, is a loss.



loss to the church militant, and to the nation wherein he lived.

IV. To confirm the truth of this doctrine, by shewing, that the righteous man's soul shall enter into peace, when it takes its flight from the body.

V. To make some remarks or inferences from what shall be said : And to take notice of this solemn and heart-affecting dispensation of divine Providence, in removing from us a dear and an eminently useful Preacher of the gospel of CHRIST.

I. We are to shew who may be called the righteous man, and how he becomes such.

The righteous man is the antecedent in the first verse, to which the pronoun *he* refers, and the text is an affirmative proposition. We are told in scripture, that there is not a righteous man upon earth : *There is none righteous, no not one ;* that is since  
*Adam*

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*Adam* fell from that holy and happy state in which the blessed Trinity created him ; in *Adam* all died, that is spiritually, and became liable to temporal and eternal death : By the disobedience of one man many were made sinners : And by the deeds of the law no man can be justified, or made righteous. But God was pleased to pity man in his fallen state : The blessed and glorious **JEHOVAH**, in his divine prescience, before the foundation of the earth was laid, or ever the mountains were brought forth, contrived a way of salvation : The eternal Trinity sat in council, and whatever is contained in the sacred scriptures, relative to that salvation, is the purpose of God. The blessed Trinity entered into covenant, wherein it was agreed that the second person in the Godhead should, in the fulness of time, take the human nature upon himself, to bring in an everlasting righteousness : And the Holy Spirit applies the redemption purchased by the Son to them who are effectually called and truly believe.

If

If it be inquired, Who is this *righteous man*? I answer, He is an object of the Father's love; he is an elect vessel, one whom God, from eternity, designed to bring to his kingdom and glory; one whose name is inrolled in the Lamb's book of life; one whom God purposed to call effectually in time, and having called, to pardon and justify on the account of the righteousness of CHRIST, and to regenerate and sanctify by his Spirit, and afterwards to receive him to his kingdom and glory.

*Secondly*, He is one who has an interest in CHRIST's death and intercession: He is one of those souls for whom JESUS left the bosom of his Father: He is one for whom he was in an agony in the garden of *Gethsemane*. He is one of those precious souls who were in captivity to sin and Satan; but by the blood of the covenant the Father hath set him at liberty.

*Thirdly*, The *righteous man* is an habitation of God *through the Spirit* in this world: God dwells in the heart of that man by the influences of his Spirit, for GOD communicates

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cates himself to believers by the gracious and saving operations of his Spirit, *Ephes. ii. 22.*

*Fourthly*, The *righteous man* is a member of the mystical body of our Lord JESUS CHRIST: And however insignificant he may appear to the eyes of mortals in this life; however little he may be esteemed in this world, or not much regarded in the church militant, yet as he is a member of the mystical body of CHRIST, he is righteous and glorious; he is a jewel, without which the cabinet could not be complete: *But*, blessed be GOD, *he is chosen to salvation through sanctification of the Spirit and belief of the truth*, and he shall never be lost.

II. We come to shew that there is a place of rest and peace prepared for the righteous man. *He shall enter into peace.*

The righteous man is an heir of eternal glory and blessedness in heaven: He is a citizen of the new-Jerusalem, a fellow-heir of the grace of GOD, and has a title to the  
city



“city which hath foundations, whose builder  
“and maker is God.” His hope is built upon  
the doctrine of the apostles and prophets,  
JESUS CHRIST himself being the chief cor-  
ner-stone: In a word, the righteous man is a  
child of God: And may we not with an  
astonished apostle cry out, *Behold, what  
manner of love the Father hath bestowed upon  
us, that we should be called the sons of God!*  
that poor creatures, poor mortals, who in  
themselves, and of themselves, were, by  
reason of sin, the most abject of all crea-  
tures, yet this poor sinner is pardoned, and  
justified, and sanctified, and is become righ-  
teous through the righteousness of CHRIST;  
this person, of whom our text speaks, shall  
*enter into peace.* But, if we inquire far-  
ther who is this person; Is he an angel or  
a flaming cherub who is thus honoured and  
dignified? No, saith the inspired apostle,  
CHRIST took not on him the nature of angels,  
but he took on him the seed of Abraham. For-  
asmuch as the children are partakers of flesh  
and blood, he also himself likewise took part of  
the same, that through death he might de-  
stroy him that had the power of death, that is

*the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage.*

We shall now come to speak of the manner of this person's becoming righteous, and it is only by the surety-righteousness of the great and blessed Redeemer; therefore Jeremiah the prophet says, Jer. xxiii. 6. *In his days Judah shall be saved, and Israel shall dwell safely: And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS:* The man, of whom we have been speaking, could not be made righteous, nor be considered as such, in the eye of the Law and of the justice of God; but the grace of God had actually reached his heart, and he is made righteous by the righteousness of CHRIST imputed to him, and received by faith alone. The righteous man can say with the church, *In the LORD have I righteousness and strength,* Isa. xlv. 24.

I have briefly told you, who the righteous man is, and how or in what manner he is made righteous, namely, By the righteousness

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ness of our LORD JESUS CHRIST the second *Adam*, and mediator of the new Covenant. Not one of *Adam's* fallen posterity can stand righteous before GOD, but he that standeth righteous in JESUS CHRIST; therefore the inspired apostle prays that he may be found in him in that day: *That I may be found in him, saith he, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith.* O! what a dreadful mistake then do they make, who suppose, that either in part or in whole they can recommend themselves to GOD by any thing they can do? Here we must declare, that it is not of him that willeth or of him that runneth, or of him that worketh, for then it would be a debt; but it is of GOD, who sheweth mercy: *For by grace are ye saved through faith, and that not of yourselves, it is the gift of GOD; and GOD himself will have all the glory.* They are also very ignorant who say that faith is this righteousness; for when we are said to be justified by faith, it is understood figuratively for the object of faith, namely, the righteous-

ness of CHRIST, that is, his active and passive obedience, his obedience and sufferings; for faith receives CHRIST and his righteousness, and depends upon the same for pardon and salvation, it being the hand or instrument that receives CHRIST and his righteousness. It is revealed from faith to faith; that is, as the christian increases in faith, he hath more glorious views of the righteousness of JESUS CHRIST, of his matchless person, and of his finished work of redemption, and he is enabled to rest his soul there.

Being justified freely through the redemption that is in CHRIST, he is then constituted a righteous man in the eye of the Law and of justice: *For, saith the apostle, it is God who justifieth; who is he that condemneth? Who shall lay any thing to the charge of God's elect? It is CHRIST that died, yea rather, that is risen again, who hath ascended into heaven, and also maketh intercession for us.* May the LORD make us of the happy number of those righteous ones, who are intirely clothed with the immaculate righteousness



ness of the Son of God, that white raiment which our Lord JESUS CHRIST counselled the church to put on, that the shame of her nakedness might not appear. There is no article in divinity of greater importance than the doctrine of a sinner's justification by the righteousness of CHRIST received by faith. It is the foundation of comfort to the believer, and has a tendency to settling the mind in the sound principles of religion.

The righteous man, though favoured and blessed with many privileges here, yet this world is not his rest: this is not his home. In this world he is a pilgrim and a stranger, he is not in his Father's house; *for we who are in this tabernacle do groan being burdened, waiting for the redemption of our bodies:* But there is a place prepared for them, a place of rest. How do you know that? This appears from many passages in the holy scriptures; *for there remaineth a rest for the people of God, a place of unspeakable joy into which the righteous shall enter.* And, blessed be God, the righteous men under the Old Testament were not ignorant

rant

rant of this. *David* saith in *Psalm* xvi. ii. *Thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.* What would it signify to *David* to have known that there was fulness of joy and pleasures at God's right hand, if he had not known his own interest therein: But he saith, *Thou wilt shew me the path of life.* *Jesus* will receive his people to himself, for he is gone to prepare a place for them, that where he is, there they may be also: *In his Father's house are many mansions. I will come again,* saith our LORD, *and receive you to myself,* *John* xiv. 2, 3.

That CHRIST will bring his people to himself, farther appears from his continual intercession for them, as we have it represented in the Gospel of *John*, particularly in chap. xvii. 24. *Father, I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world:* And this is all that a gracious soul desires, for he desires

fires: no more but that he may see JESUS and enjoy him.

Again, we learn from *Psalms* xcvi. 11. that there is a place of joy and comfort prepared for the righteous, *Light is sown for the righteous, and gladness for the upright in heart*: It is sown; and if grace is sown, as pious Dr WATTS says, a crop is to be expected:

Tho' seed lie bury'd long in dust,

It shan't deceive their hope!

The precious grain can ne'er be lost,

For grace insures the crop.

It is an incorruptible seed, and many winter-storms may go over it; many blasts and many frosts may congeal the heart of a righteous man; but when ever the Sun of righteousness arises upon the soul under those storms and tempests, and begins to pour his rays upon the ground where the righteous seed was sown, *they shall revive as the corn, and grow as the vine*, *Hos. xiv. 7.* It is sown in tears, and it shall be reaped in joy. The righteous man is a weeping man, and there

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there is great occasion for his weeping. The remainders of corruption, the afflictions of the just in this world, and the abounding of iniquity in his day and generation, give occasion for his weeping and sorrow.

If the question be asked, What is the cause of the badness of the times? A mere man of this world will be apt to say, that scarcity of money, badness of trade, or something of that kind is the cause of the badness of the times: But if we consult the holy scriptures, the touchstone of truth, the cause will appear to be of a very different nature: *This know also, that in the last days perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, and lovers of pleasures more than lovers of God; and iniquity shall abound, and the love of many shall wax cold. Moreover, the righteous man and the merciful man are taken away, and no man layeth it to heart: This is the cause of the badness of the times. The righteous being taken away, wicked men are left upon the earth: And the righteous enter into*  
peace;



peace; they enter into the joy of their LORD, and are made partakers of everlasting blessedness with their LORD and Saviour. We now are,

III. To shew wherein it may be said that the righteous man's departure out of this world, and *entring into peace*, is a loss to the church militant, and to the nation wherein he lived: And,

*First*, Because, when the righteous cease from the earth, the more does iniquity abound, and the judgments of God may be expected upon a sinful people; as in the case of *Sodom*, which was to be spared, if ten righteous persons had been there.

*Secondly*, It is a great loss, because *the righteous man is more excellent than his neighbour*, Prov. xii. 26. He is accepted by God on account of his Redeemer's righteousness, and is inwardly sanctified by the Holy Spirit. *The saints, or the righteous, are the excellent in the earth, in whom*, saith the Psalmist, *was all his delight*, Psal. xvi. 3. What a poor  
D world

world would it be, if God should remove the excellent ones out of the earth?

*Thirdly*, It is a great loss, because the righteous men are those who stand in the gap, and are fervent in prayer, that God may keep off deserved wrath from the place and nation to which they belong. ABRAHAM interceded for *Sodom* and *Gomorrab*, and those wicked cities would have been saved from destruction, if there had been ten righteous persons there. Little doth the world consider what mercies are bestowed on them through the prayers and intercession of God's people: The world doth not consider that the ministers and people of God are holding up their hands in prayer for them, when God seems to have bent his bow and made ready his arrows against them.

And here I have reason to say that our dear brother, Mr ADAMS, whose memory we are at this time remembring, was an earnest suppliant at the throne of grace, a praying soul, and a wrestling JACOB. I have

have been a witness myself to that man of God's earnest prayers and supplications for the church and nation : And the loss is greater ; because, when God calls home the righteous, he is generally about to revenge his own quarrel upon the heads of the ungodly. When NOAH entered the ark the fountains of the great deep were broken up that day. And when LOT, whose righteous soul was vexed with the sins of *Sodom*, was brought out by the angels, then the LORD rained fire and brimstone upon *Sodom* and *Gomorrab*.

What JOSEPHUS relates in his history of the *Jews* is very remarkable, namely, that, at the siege and before the destruction of *Jerusalem* by *Titus*, wherein eleven hundred thousand persons were destroyed, there was a voice in the air heard, crying out, "Let us go hence:" And we are told that the Christians that were converted to JESUS CHRIST, called by that historian *Nazarenes*, fled to a mountain, and three days after their flight the *Romans* entered the city with fire and sword and destroyed it.

It hath been observed that LUTHER, that great light of the Reformation, many years before his death, prophesied of the wars and bloodshed that should come upon *Germany*, because they despised and rejected the gospel of CHRIST: He often prayed that the LORD JESUS CHRIST would take him out of the world, that he might not live to see the destruction that was coming upon his country: And History tells us, that a few years after his death that large country suffered greatly by the calamities of war.

It appears from what hath been said that the taking the righteous out of the world is a great loss to the Church, and also to the generation wherein they live: The taking out of this nation the faithful and laborious ministers of the gospel is certainly a great loss. The serious people in *Glocestershire* and *Wiltshire* sustain a great loss by our dear brother's being called home, and it is even a loss to the people of *London*, although they have manna rained about their tents, for his ministrations were well received by  
you,



you. And what greatly enhances the loss, we do not yet find that any person is raised up of his disposition, as a disinterested and unwearied labourer in the work of the gospel. You know, by his ministrations among you, that he was a faithful and zealous servant of JESUS CHRIST; one who was clear in the truths of the gospel; one who saw the salvation of God, and was always desirous to have a heart-feeling of that salvation. Is it not a great loss for a church to lose a faithful minister, a minister who preaches the truth, and will not shun, either in public or in private, to declare the whole counsel of God? I proceed,

IV. To confirm the truth of the doctrine in the text, by shewing that the righteous man's soul shall *enter into peace*, when it takes its flight from the body. The righteous man, who is made righteous by the righteousness of CHRIST being imputed to him, and sanctified by the Holy Spirit, shall *enter into peace*. The LORD JESUS will say to him, *Well done, good and faithful servant, enter thou into the joy of thy LORD.* We farther

farther know this from CHRIST's own words, who said, *I go to prepare a place for you.* Another scripture tells us that, in the great day of judgment, JESUS will say to the righteous, after their bodies are raised, *Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world.*

But if the question be asked, What sort of a peace is this? I do not suppose that such a peace leaves the soul in an inactive state, as some vainly suppose; but a peace whereby the soul is delivered from all evil, and is put in the possession of all good; and is blessed with the beatific vision; where the soul is employed in singing praises to him who sits on the throne, and to the Lamb: That there is such a peace for the Saints, and that they enter into it, we have already proved from the scripture: I shall only add one scripture, 2 Cor. v. 1. *We know that if our earthly house of this tabernacle were dissolved, we have a building of GOD, an house not made with hands, eternal in the heavens.* We know, says the apostle; which  
shews

shews that true believers may attain to the assurance of entering into peace.

Our LORD says, *Luke xiii. 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able:* This tends to stir us all up to diligence, in attending upon the means of grace and salvation, for our LORD says, *that in his Father's house are many mansions;* there is room for all God's elect, not one of them shall be wanting; every righteous soul, every object of the Father's love, every one of the vessels of honour, shall be safely brought to heaven: And *Rev. xiv. 13. it is said that there was a voice from heaven, saying, Write, Blessed are the dead who die in the LORD, from henceforth, saith the Spirit, that they may rest from their labours; and their works do follow them.* Observe, that this voice commanded the apostle to write, and when God commands to write, it is surely worth writing: *Blessed are the dead who die in the LORD,* being united to CHRIST by a lively faith, and so become members of his body, and die in a state of favour and reconciliation

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conciliation with GOD through CHRIST. And it may refer to those who in persecuting and calamitous times suffer for the cause and sake of CHRIST : *Their works do follow them* : Those troubles they met withal in those persecuting times, accompany them into GOD's presence, to witness their sincerity, and to obtain a reward through grace. GOD does not forget their works of faith and labour of love. The souls of believers are at their death made perfect in holiness, and enter into that rest which is prepared for the people of GOD. The Psalmist, in Psalm xxxvii. 37. says, *Mark the perfect man, and behold the upright ; for the end of that man is peace.* And Prov. xiv. 32. *The wicked is driven away in his wickedness, but the righteous hath hope in his death.* These scriptures may serve to confirm this truth, that, when the righteous man departs out of this life, he enters into peace, and that peace shall never be taken from him ; for the righteous shall be ever with the LORD. The apostle exhorts the *Thessalonians* to comfort one another with those words, which he wrote concerning

the



the resurrection, and glorious state of the  
godly, 1 *Thess.* iv. 17.

V. We are now to make some remarks  
or inferences upon what hath been said, and  
to take notice of this solemn and heart-  
affecting dispensation of divine Providence.

My dear brother, Mr THOMAS ADAMS,  
was a serious and useful preacher of the  
gospel, which was evident from his labo-  
rious preaching both at *London* and in the  
country. Our dear brother in *April* last,  
the *Saturday* after he left us at *London*, was  
taken very ill with a colick, and that illness  
brought on a feverish disorder, with which  
he was sometimes very much afflicted. He  
continued to preach till about five weeks  
before the LORD was pleased to call him  
home to himself. In the last Sermon but  
one that he preached, the power of God  
was with him in an uncommon manner :  
And whether the LORD gave him any inti-  
mations of his departure being at hand we  
cannot be certain, but he declared then to  
the people, that he did not remember his

church  
E  
ever

ever feeling so much of the power of God in his public ministrations during his whole life, and the people of God felt it abundantly in the same manner. He told them, that he did not know whether God was working any particular work among them, or whether his own departure was at hand. The fever brought on other disorders, namely, St. *Anthony's* fire, and the yellow jaundice.

We may observe that righteousness, or being a righteous man, does not exempt from suffering in this world, nay it often comes to pass that the most righteous or truly gracious persons suffer most. Our dear brother Mr MIDDLETON, who faithfully laboured among you, and died about two years ago, went through the furnace of affliction for many years, but, blessed be God, that he is now delivered from all pain. It was the constant cry of our dear brother ADAMS in his illness to the LORD, "O let me lose my dross and my sin, that it may be for thy glory, whether I continue in the church militant, or be taken to the church

"church triumphant." A corrupt heart would only say, "LORD, remove my sickness, my pain, and my ailments," but a righteous man would say, "LORD, work the work of faith with power, and let me shine more and more to thy glory." At another time he said, "If it please the LORD to send me forth again to preach the gospel, I will be a greater enemy to Satan's kingdom than ever I was yet." Blessed be God, he put enmity between the seed of the woman and the serpent: And as we advance farther in the divine life, we shall hate Satan and every sin more and more.

When our dear brother grew exceeding weak, and was speaking much about our LORD JESUS CHRIST and his glorious salvation, and about the Spirit's work and CHRIST'S complete righteousness, he spoke as it were in an extasy, "Religion is a reality; Religion is a felt thing; Religion is something in the soul. Blessed be God I feel it; and my affections are, as it were, above the whole globe; O that you may be able to feel it in such a man-

“ner, when death puts its cold hands upon  
 “you.” Some of his friends said to him,  
 “You had better not talk so much, dear  
 “Sir.” He said, “Pray, whilst I can, let  
 “me speak a little for JESUS: I feel through-  
 “out my whole soul that the sting of death  
 “is taken away: I feel the life and power  
 “of JESUS through every faculty of my  
 “soul.” He died in the way he lived, for  
 he lived near JESUS, and JESUS lived upon  
 his lips.

When he had repeated that remarkable  
 scripture in 1 Cor. xv. 55, 56, 57. *O*  
*death, where is thy sting? O grave, where is*  
*thy victory? The sting of death is sin, and the*  
*strength of sin is the law. But thanks be to*  
*GOD, who giveth us the victory through our*  
 LORD JESUS CHRIST; he cried out, “Hal-  
 “lelujah! Hallelujah! Hallelujah!” And  
 now he is gone to that place where his Hal-  
 lelujahs will never cease. O that God, of  
 his infinite mercy, may grant such poor  
 worms as you and I are to depart in that  
 manner, when standing upon the very bor-  
 ders of an eternal world, to be crying Hal-  
 lelujah.



lelujah. This is dying comfortably, like an apostle or minister of JESUS CHRIST.

It was in the year 1740, when it pleased GOD to call Mr ADAMS, and likewise to call him to the ministry. Most of you have known him longer than I have. With pleasure I call to mind the sweet moments I have had with him; therefore I have reason to be sorry for my loss. But I hope we shall soon meet in a better world, where sin and sorrow shall be no more. You know, my brethren, how he laboured among you: and I may say concerning him, *Whose ox hath he taken? or whose ass hath he taken? or whom hath he defrauded? Of which of you hath he made gain?* It was well known that he never sought to make gain by his labours among you. In a private collection he was apt to give beyond his circumstances. He sought to be always remembered for his zeal for the cause of CHRIST, and the truths of the gospel. And when divisions were sown, you know that GOD made him a brasen wall, and a healer of breaches. It would be great ingratitude, if you did not gratefully

fully remember what he hath done for you. Many of you, under God, owe to him your being first awakened, and your edification, by the means of grace and salvation.

It is a loss to the church of God, and to the world, to be deprived of such a good and useful man. God made him an instrument in the conversion of his own Sisters. You, his Sisters, were much honoured, in having such a Brother, and the Nephews and Neices in having such an Uncle. May the LORD grant that you may follow him as he followed CHRIST, and that the spirit of piety and love, which dwelt in him, may be poured out abundantly upon you, as ELIJAH's mantle fell upon ELISHA. May the LORD JESUS, who hath removed him from you, be better to you by his presence and grace to your souls, than a Brother or Uncle, or all earthly friends; and may the LORD help you to be followers of him by living upon JESUS, and walking in the ways of peace and holiness; and by taking up the cross and denying yourselves for the sake of JESUS, till CHRIST the LORD call you to the marriage-supper of the

the Lamb, whither he is gone : *Therefore be not sorrowful, as men without hope, for them that sleep in Jesus :* And bless God, that the day is coming when he will wipe away all tears from your eyes.

He has been long among you, and you know his work of faith and labour of love, and that the gospel dispensed by him hath been in the demonstration of the Spirit and of power : He hath been, in the hand of the Spirit, an instrument of converting and strengthening your souls : But remember that he will preach to you no more, for he is gone to the sight and enjoyment of that Jesus whom he preached.

When he was become very weak and near the gates of heaven, a friend seeing his lips move, listened to hear him, and the last words he heard were as follows, which he spoke with a shining countenance, as if full of the Holy Ghost : " O blessed Jesus, let me come ; and pray, LORD, let me come ; " I want to come ; dear LORD JESUS, let me come." And in a few minutes he fell  
sweetly

sweetly asleep in the arms of Jesus. Well might Balaam say, *Let me die the death of the righteous, and let my latter end be like his.* May God make it so to us. What shall I now say to you, Our brother is gone, and we are left in the wilderness.

When I first received the account of his decease, I thought myself like a poor mariner, who had been left at sea in a great storm, after all the fleet had entered into the harbour, and that I saw nothing but dark clouds appearing, I was ready to cry out, "O LORD JESUS CHRIST, one true friend, one honest-hearted soul is going, one after another, and here am I left to sorrows, trials, temptations, and troubles of every kind, without and within. O that the LORD JESUS CHRIST would ripen me and bring me to heaven also." I can truly say, my soul is in a strait, I know not what to desire, whether to depart or live, but I desire to be what my dear LORD JESUS would have me to be: And while I am continued among you, may God help me to follow that dear disinterested man: I can also say,

as



as God hath honoured me to preach the gospel, so I would desire to go on more and more in that work. I desire, with my deceased brother, that the LORD would not let me outlive my usefulness, but that, when the LORD has done his work by me, he would be pleased to call home my soul. May the LORD JESUS CHRIST be pleased, of his infinite mercy, to help you and me to be followers of him as dear children, and that with the righteous we may *enter into peace.*

You have heard who the righteous man is: Are you such? Has the LORD granted you repentance unto life? Have you been enabled, by the help of the Spirit, to receive CHRIST and his righteousness by a true faith? Are you enabled by the Spirit of adoption to come to God, and in your hearts to cry *Abba, Father*? God grant that you may not rest satisfied without real grace.

Let us, who remain, be more watchful and earnest in prayer to God, that he may raise up more faithful servants to fill up the places of those who are removed to the

F

Church

Church triumphant. Hath the LORD gone to prepare a place for his people? Let us remember that CHRIST hath said, *In the world we shall have tribulation: but be of good cheer, I have overcome the world.* In the world there are trials, crosses and disappointments, vanity and vexation of spirit. May we be enabled to fly to JESUS for refuge; to live upon him, and to look to him for righteousness and strength, that we may be saved; for CHRIST is the rock of his people, and the foundation of their hope.

May sinners be awakened and convinced of their sin and misery, of their pollution and defilement by sin, and of their being obnoxious to the wages of it, which is death; and be enabled by the Spirit and grace of GOD to receive, rest and rely upon CHRIST and his blood and righteousness for pardon and salvation, that CHRIST *may be made of GOD to you, wisdom, righteousness, sanctification and redemption*: May you be brought into the number of those that are truly righteous: For *if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

May

May God sanctify this great breach to us ;  
and may it, in a particular manner, be  
sanctified to our deceased Brother's relations ;  
and may the blessed JESUS be a husband to  
the widow, and take care of her in soul  
and body ; which, I humbly hope, he will.  
May the LORD, of his infinite mercy, give  
a blessing to what hath been said, and to  
his name be the kingdom, power and glory,  
for ever. *Amen.*

F I N I S.

May God sanctify this great breach to us;  
and may it, in a particular manner, be  
sanctified to our devoted Brother's relations;  
and may the blessed Jesus be a husband to  
the widow, and take care of her in soul  
and body; which I humbly hope, he will.  
May the Lord, of his infinite mercy, give  
a blessing to what hath been said, and to  
his name: the kingdom, power and glory,  
for ever. Amen.

F I V I 2





